

# SOIREE

OF

## THE DUBLIN PROTESTANT ASSOCIATION AND REFORMATION SOCIETY.

AT WHITEFRIARS' HALL, JANUARY 14, 1846.

THE above body, on the occasion of the opening of Whitefriars' Hall, late the Wesleyan Methodist Chapel, in Whitefriar-street, which has been taken for the purposes of the Association, gave a soirée in the Hall on Wednesday, January 14, which was largely and respectably attended. The building is a capacious one, capable of accommodating between one thousand five hundred and two thousand persons. On the occasion in question, however, occupied as the space necessarily was by the tea equipage, the number of tickets was limited to eight hundred, and fully that number were present. The Hall was very beautifully decorated for the meeting; the pillars were surrounded with evergreens, festoons, and garlands, which, intermingled with the flowers of the season and a profusion of artificial orange lilies suspended between the pillars, produced a very pleasing effect. The chair was placed at the back of the building, on a platform calculated for fifty persons, and above it were several appropriate inscriptions. At the summit was "God save the Queen," in gilt letters; beneath that, in very large characters, the name of the Association. In the front of the platform was a very beautiful emblematical device, illustrative of the motto, "The Altar, the Throne, and the Cottage."

On the front of the galleries there were handsomely emblazoned the names of the most distinguished champions of the Protestant cause, including the Duke of Newcastle, the Earl of Roden, the Earl of Winchelsea, Lord Lorton, the Reverends Hugh M'Meile, Hugh Stowell, Dr. Croly, Edward Bickersteth, Mortimer O'Sullivan, R. J. M'Ghee, T. D. Gregg, E. Nangle, J. R. Cotter, R. P. Blakeney, W. M'Ilwaine; and those of William Busfield Ferrand, M.P.; Colonel Bruen, M.P.; W. H. Gregory, M.P.; Edward Grogan, M.P.; J. D. Rose Cleland, ex-D.L., J.P.; James Watson, ex-D.L., J.P., &c. &c. These names, tastefully designed, and set off by a brilliant illumination, which gave effect to a great variety of wreaths of laurel, intertwined with orange lilies and other beautiful flowers, while perfectly in character with the occasion, produced a *tout-ensemble* that was scenic and fascinating. The royal initials, V. R., were executed in like manner; while throughout the building there appeared handsomely got-up inscriptions, indicative of the prevailing sentiment, such as, "The Ten Bishops Restored;" "The Orange Institution;" "No Ecclesiastical Commission;" "Scriptural Education;" "No Popish Corporations," &c. &c. Upon the whole, the building was set off to great advantage, and proved that here, at least, there was no want of Protestant enthusiasm, or of taste to give effect to it.

On the platform, and through the Hall, we observed the Reverends A. J. Montgomery, — Boileau, T. D. Gregg, R. Budd, — Wharton, — Campbell, Mr. Ramsay, Methodist preacher; J. R. Beers, Esq. J.P.; Thomas H. Thompson, Esq.; Joseph Worthington, Esq.; Dr. Litton, Dr. Hyndman, Charles Banks, jun., Esq.; Henry Kingsmill, Esq.; J. O. Bonsall, Esq.; John Judkin Butler, Esq.; J. Hughes, Esq.; James Ramsay, Esq., &c. &c. In the galleries there was a large attendance of ladies.

The Rev. T. D. GREGG advanced to the front of the platform, and said— Ladies and gentlemen, the first duty that devolves upon us, this evening, is the election of chairman of this meeting; and, I am convinced, that I shall only give utterance to the sentiment that will be responded to by every individual here present, when I state, that we are honoured with the presence of one of the Vice-Presidents of our Society, than whom there is no individual more entitled to the cordial, hearty, and unbounded confidence of Protestants, and more



entitled to the presidency on such an occasion as the present. He is a gentleman who has stood to us all through our moral warfare; and, I am convinced, that until the warfare terminates in victory, as I do not doubt but it will, he will, unflinchingly, still stand with us (cheers). The gentleman I am about to propose as your chairman, is not only dignified by character, but by rank and station in the country; and, therefore, may be properly understood, on such an occasion as the present, to speak the mind of the best part of the Protestant gentry of Ireland. Without further preface, therefore, I beg to propose, that the Rev. A. J. MONTGOMERY do take the Chair—(great cheering).

J. O. BONSALE, Esq., seconded the proposition.

The Rev. A. J. MONTGOMERY, on taking the chair, said—My dear Protestant friends, I feel that I have been hardly dealt with, in being exalted to a situation so much beyond my deserts—(cries of no); but there is one thing certain, that I wish your cause all the prosperity that is possible, and no exertion of mine shall be wanting to forward it—(cheering). I came here totally unprepared to address you, for I assure you that it was not till within these few minutes, that I knew I would be exalted to the honourable situation of your chairman. I trust I shall be supported in it, as I always have been, and that no expression will be uttered that is not in full accordance with the feelings of every Churchman—of every Christian, and every Protestant throughout the land—(cheers). I am no orator you all know, but I cannot help expressing the feelings of my heart. I look with the greatest possible pride and pleasure that you, this night, meet in your New Hall, where you can assemble—every man in his station. I look upon the situation of a clergyman of the church, in these times, as a very prominent one indeed. Though I belong to the Established Church, I am not a beneficed clergyman, and I address you with feelings of considerable diffidence, knowing that my situation is not such as to entitle me to the honourable place in which I now stand—(cries of it is). We are not met here as a political party, in order to support any one set of ministers, or in order to support even our Establishment, farther than this, that upon the existence of our Establishment depends the existence of every species of Protestant feeling, and Protestant knowledge that is to be disseminated—not only through this Country, but throughout the earth—(hear). More depends upon you, at this moment, in this country, than depends on any assembly of men on the face of the earth—(great cheering). Our houses of legislature have, of late years, lost themselves in the estimation of the world. Our house of lords has been very nearly reduced to a dead body, in consequence of their reliance on those who ought to have led them on principle. The whole existence, I will not say of the church, but of the principles of Protestants throughout the earth, depends on the position in which the British islands are placed. England, in consequence of her extensive commerce, and of her almost unlimited colonization, has the power of indefinitely promoting the knowledge of the Word of God throughout the earth. If our government has declined or vacated her place in such a position, it is our business to show that the heart of the nation is not corrupt, that there is nothing rotten in the state of Denmark; but that it is to the higher ranks, and to the trading that has taken place in political matters, that we owe our present depressed state. I would deceive you, if I were to tell you, that your situation is not an arduous one; it depends on each of you, individually, to maintain the faith in its purity. I do not mean the Protestant Establishment as it is in this country, or in Scotland, or even as it is in France; but I say, that upon you depends to show the world, that the Protestant faith is the faith of the Bible—that it is by the Bible we must stand or fall; and we may rest assured, that though God may allow the candlestick of our church to be extinguished here, he will not allow the candlestick of his church to be extinguished throughout the world—(hear). You may and will be subject to persecution—you must strengthen yourselves against it; and in order to give you encouragement, you have the assurance of your God, that He that is with you is stronger than he against you. You have many signs of the times to show that popery and infidelity shall bear a sway in this world, that they never have done, even previous to the Reformation; but you have, also the Word of God on your side, and He has declared, “The gates of hell shall never prevail against His church;” not against this or that particular church, for it may be extinguished here, and there, but that it will never be extinguished throughout the world; and I call upon you all to exhibit your feelings and faith, not in opposition to the persons of



those who are enlisted against us, but in opposition to their doctrines, in opposition to that dreadful system of which Satan is the head and origin, and which is a corruption, which is so much the worst, of that which is good. We have encouragement in the movement that is taking place in Germany, and the English are beginning also to awake from their lethargy; for it is a fact, that there have been eighty-three thousand copies of the Sacred Scriptures asked for, and bought by operatives in one town in England—(great cheering, and Kentish fire.)

The Rev. T. D. GREGG then offered up a prayer for the Divine blessing, after which, the meeting joined in singing the hymn—

“Be present at our table, Lord.”

When tea was removed, the company again joined in singing the hymn—

“We thank thee, Lord, for this our food.”

WILLIAM COMPTON ESPY Esq., read letters of apology from Lord Lorton; The Dean of Ardagh; James Rose Cleland; Rev. H. Stowell; Rev. Hugh M’Neil; Rev. W. M’Ilwaine; Rev. H. W. Kyle; Colonel Bruch; Wm. Beere, Esq., Co. Down; Rev Charles Boyd; R. Smith, Esq.; Rev. C. M. Fleury; and Rev. Richard Maunsell.

THE CHAIRMAN then came forward and said—As we are all loyal subjects of Her Majesty, and wish her all happiness individually, and as we must feel that on her happiness, in a great measure, our happiness depends, I give you this sentiment—

“THE QUEEN. May she never forget the principles that called the House of Brunswick to the throne of these realms”—(loud applause.)

The Chairman then gave, amidst every demonstration of devoted loyalty.—

“PRINCE ALBERT AND THE ROYAL CHILDREN. May Scriptural truth and Protestant liberty find in them devoted champions.”

“QUEEN ADELAIDE. May the popularity of her character suggest to those in high places, the favour that surely attends on the constant maintenance of Christian principles.”

JOHN JUDKIN BUTLER, Esq.—Mr. Chairman, I rise to propose a toast. It is one of deep interest to every man who prizes consistency, and values the office of a consistent Prince and Monarch—I mean—

“THE KING OF HANOVER.”—(loud cheers and Kentish fire.)

Protestants of Dublin, it is so long since one so humble as I am has had the opportunity of addressing you, that I am perfectly at a loss for language to express my sentiments; but I am never at a loss, under any circumstances, to assert, that the only thing that can maintain the integrity of the British Constitution, and cement Ireland to England, is the preserving of and upholding that sacred volume, the Bible, and adhering to Protestant principles in their integrity, against expediency or any deviation from those from which we started as Protestants. (cheers). As long as Great Britain maintained the Protestant Religion in its purity, as long as she went forward to fight the battles of her country with the sword of justice in one hand, and the Bible in the other, she was triumphant. When the Protestant Queen Elizabeth stood forward as our champion, when our shores were threatened by a foreign foe because she was true to Protestantism—did not the winds of heaven come to assist her to scatter the fleet that menaced her glory and her kingdom? (Kentish fire.) It is melancholy to reflect, that now in the House of Commons, when the assertors of the sacred volume, those who love its truth, manfully and boldly come forward to speak on so interesting a subject, they meet with scoffers. We have seen that that volume does not answer the nineteenth century. Then what will do for the present age, when that will not, which when it first came forth was perfect and needed no improvement?—(hear). Man has an improving and speculative mind; machinery may be improved; but the Bible is perfect, and unless England will come back to its principles, and go forward maintaining its truth, she cannot stand—(hear hear). I feel great satisfaction that after so long a retirement from public life, I should be thought worthy by this most interesting and useful Society, to be called upon to speak to-night. It is gratifying to me to find that I live in the hearts of my brother Protestants. There is one circumstance that I must advert to, which is connected with the sentiment I have just now announced to you. I well remember that in 1829 I was selected by some of the minor Guilds of Dublin, to go forward to London with an address to distinguished individuals, calling upon them to stand

firm to the Protestants of Ireland, and exert themselves to prevent that fatal bill called Catholic Emancipation from passing. Among others that I had the honour of waiting on, was His Majesty the King of Hanover, and he did me the honour of receiving me at St. James's Palace. I read to him the address of the Loyal Corporation of Carpenters against the measure, requesting his Royal Highness to present it to the King. He approved of every sentiment in it, and said, "he would lay it before His Majesty;" and "thought," he added "I am threatened by one party, and praised by another,—yet I am so firmly fixed in my mind, that nothing but the support of the British Constitution of 1688 can save the country, that if they had the power to trample me in the gutter, I would not desert my principles."—(cheers and Kentish fire.)

(At this period a large painting of King William III. was exhibited from the gallery, on which was emblazoned Schomberg, which was continued during the remainder of the evening.)

There is, Sir, a principle in Orangeism, that if a man joins the Institution from principle, and takes the obligation on him, whether he associates with them or not, he will be an Orangeman under evil or good report for ever—(cheers.) I had the high honour, with Lord Cole, now the Earl of Enniskillen, to be of the deputation that went from Dublin to initiate the King of Hanover into the imperial Institution, when the English and Irish institutions joined; and I had the proud honour of shewing him our system—and therefore can vouch for the consistency of one of the most distinguished Orangemen. We have trusted in rulers that we have been ready to lay down our lives to support. But the principles, to maintain which we supported them, they have basely deserted—(hisses.) But we, the Operative Protestants of Dublin and Ireland, will maintain these principles—(cheers). I am willan Operative; for though I do not work at any anvil, I work with my heart, and in what situation ever of life I may be placed, maintain the cause to the latest period of my existence; and though we are not honoured this night with many distinguished characters, we have an array of men of integrity around us, men who are willing and ready to maintain their rights and privileges—we will do it, we will never despair—(loud cheers). Recollect what the glorious William III. said at the battle of the Boyne, when tidings were brought him that Schomberg was slain. What was his gallant expression?—

"Come on my boys, be not dismayed,  
For the loss of one commander;  
For God will be our King this day,  
And I'll be general under."

(Loud cheers and Kentish fire).

JOHN BEERS, J. P. Donegal.—I came to this platform a perfect stranger, uninvited. I live in the far north, (Donegal,) and though so far north, I read with delight and pleasure the proceedings of this noble association. This is the first time in my life that I ever attended a public assembly. I am delighted such a sentiment has been put into my hands which requires no oratory from me—

"THE GLORIOUS, PIOUS, AND IMMORTAL MEMORY OF THE GREAT AND GLORIOUS KING WILLIAM III.—(tremendous cheers, Kentish fire, waving of orange handkerchiefs, the whole assembly standing.)

MR. RAMSAY, (Methodist, Minister South George's-st.)—I am a stranger to this meeting. I never before came forward on such an occasion; but I am not a stranger to the principles by which this Society is actuated; I am not a stranger to the grand object it has in contemplation; and therefore I can most cordially give utterance to the important sentiment that has been just put into my hands—

"THE IRISH CHURCH, AND PROSPERITY TO IRELAND. Ma your beloved Country soon become by the deliverance of all her children from mental thralldom, amongst the foremost of the nations in the field of genius, in those arts which adorn civilized life, and in devotedness to the service of her Saviour, her Lord, and King."

For more than twenty years I have had the opportunity of traversing Ireland's Mountains, and descending her valleys, and my heart has been sickened at the awful circumstances in which the millions of her population are engulfed, enslaved and degraded by the spirit of Popery—(cheers.) It has been sufficient to cause any heart to sink, to reflect on immortal man being so degraded and enslaved as to bow down to a wafer as their God. And these considerations have stimulated, doubtless, many to engage in the important work of bringing the glorious



principles of the Gospel to bear on the morals, the principles, and the conduct of Ireland's population. I cannot then but respect a Society whose principles are based on the word of eternal truth—(hear hear). And therefore, do I most cordially subscribe to these sentiments—(loud cheers).

Mr. COOKE—Mr. chairman, it does afford me sincere gratification, that I have the opportunity of addressing my Protestant fellow-subjects this night. I rejoice on occasions like these, for the object that has brought us together is not sectarian in its character, or factious in its purpose. We have not met here, as an unprincipled minister has dared to designate us, as a faction in the country; we have met here, not merely as Protestants, but as Irishmen. Yes, we have met, because of the solemn and awful truth which our friend that preceded me stated, that he has seen the degradation of the country caused by the popish apostasy which pervades it. We have met, because possessing liberty ourselves, we feel we would be unworthy of the liberty we enjoy, if we were not desirous that others should possess it. Nay, Sir, we should be ignorant of the nature and importance of that truth, wherewith the people of the Lord are made free, did we not burn in our hearts to communicate that truth to others, and liberate our beloved countrymen from the thralldom of Rome. There is the repeal to which we are pledged; and that agitation which we commence shall never cease, until that union between Ireland and Rome be repealed, and Ireland be once more an island of saints—(cheers). I rejoice to see around me so many who wear upon their breasts the insignia of orangeism; yet, full well I know, that many who do not wear it are with us, because our principle does not consist in outward signs and words, but it is a principle implanted in the heart by heavenly influences; and however we may differ in our names—however we may call ourselves Churchmen, Presbyterians, or Dissenters, we are one in the faith of a crucified Redeemer—we are one in a sincere and hearty desire to regenerate and redeem our country—(cheers). But what shall we say to Sir Robert Peel, who professing to revere our principles he was placed in power to support, has broken every pledge, and violated every engagement? Sir, I remember that the arch agitator has presumed to threaten, that if our sovereign visited the country, she should be surrounded by Repealers. I will not venture to say what might be the case in Munster, but I know that if she would go to Ulster, not a Repealer shall be near her—(cheers). But, sir, I also have something to say—and it is not like the vain and impotent threat of that agitator—and it is this, that while our sovereign shall be welcomed in loyalty and affection if her minister accompany her, it is very likely he shall hear a shout from the lips (which shall also proceed from the heart) of every Irish Protestant, that Peel is the greatest traitor that ever cursed a country—(cheers). But let me conclude. Does Sir Robert Peel really imagine that these principles which have been cherished for so many centuries, are now to be eradicated from our hearts? We may take the pride of the forest—the majestic oak: could he send back each fibre and each branch, until he enclosed it in the soil from which it has emerged? It is impossible! Equally so is his attempt to restrain the free-born energies of a people determined to be free. The people of Europe slumbered too long: the chains of spiritual and moral tyranny were upon them; but the mighty Luther arose; and when that ray from the Sun of Righteousness had burst through the clouds and darkness which hitherto had enveloped her, then was his mighty voice heard; and it proclaimed that the day of popish tyranny and spiritual despotism was passing away, and that the mind of man, too long enslaved, had received the light of heavenly truth, had burst its fetters, had broken from its shackles, and was free, never, again to be enthralled—(loud cheers). The sentiment I am called on to propose is one that will meet a response in every heart—

“Protestant Ascendancy, because Protestantism is truth; and No Popery! because popery is antichristian, and inconsistent with the temporal or eternal happiness of communities”—(loud cheers.)

JOSEPH WORTHINGTON Esq.—Sir, I have got good advice: that it is not necessary to make a long speech. The sentiment I give you is—

“The Protestant Associations of the Empire.”

I will only say, that I hope they have as much spirit among them as we have—(cheers).

The Rev. T. D. GREGG, on his being announced to the assembly, was received with demonstrations of applause that it is altogether impossible to describe. The



Hall rang with acclamations, peals of Kentish-fire, waving of orange scarfs and handkerchiefs. When silence was in some degree restored, the reverend gentleman proceeded to address the assembly. He said—

Mr. Chairman, my Protestant friends, the sentiment that I have been requested to propose is—

“THE DUBLIN PROTESTANT ASSOCIATION AND REFORMATION SOCIETY. MAY ITS TESTIMONY FOR THE TRUTH AGAINST ERROR BE AS DISTINCT HEREAFTER AS IT HAS BEEN IN TIMES PAST, AND MAY IT PROSPER IN THE OCCUPATION OF ITS NEW HALL”—(cheers.)

I trust, sir, I may be excused should I trespass at greater length on the attention of the meeting than I would almost feel myself entitled to do at this late hour of the evening; but I do consider that at this very important meeting, at this stage of our history, and in the assembly that I have the honour to address, I should endeavour, as briefly as possible, to bring before those who hear me the nature and the object of that Association which I have just mentioned to you. There are a great many excellent men, who are still disposed to ask the question—

“What does the ‘Protestant Association and Reformation Society’ mean?—what does it want? Does it propose any thing attainable—any thing profitable? Is it merely a disputing club, in which young men and elderly persons may for a while attempt to engage the attention of their fellow-citizens, and of the public in general? or does it really contemplate practical objects?—and if so, are these objects so valuable and so important as to warrant the emphasis with which they fix public attention upon them?”

Since there are many strangers here this evening, I trust that the answer I would give to this question may be calculated to do away with their hesitation on the subject; and to show, that we are not merely occupied in useful and practical work, but on work, which, neglected, would leave us chargeable with being totally indifferent to the welfare of our fellow-creatures, and the happiness of our posterity.

I say, then, Mr. Chairman, that I, for one, as an individual, am compelled to the exertions that I make in this Society, and have been led, I may say, to originate it, from the consciousness of positive weighty injuries and grievances under which I, as an individual, labour; and I am convinced that the very same motive that has driven me to take the position I have done, is that which animates my brethren belonging to the body. I say, Mr. Chairman, we labour under grievances, under weighty and heavy grievances; that we suffer positive, substantial, and most grievous injury. I do not mean to say that there is any violence practised to our persons—that the Government, for example, comes forward and insists on putting its hands into our pockets against our will—that there is persecution abroad of such a character as that, we cannot charge our Government. But there are grievances of a substantial sort that do not affect the person, that a mind properly alive to its duties and responsibilities may and should consider just as weighty as the grievances I have mentioned. Now, I take my own particular case. I complain that I am made a fool of, that I am practically and positively insulted—and I shall tell you how. I am a Clergyman of the Established Church. (A cry of not a doubt of it). I may add farther, I think it not improper that I should, that I am a beneficed Clergyman of the Established Church. I have placed into my hands a set of principles that I have from my heart subscribed, as expressive of the mind into which I have been brought by the operation of a legitimate appeal to my reason, that is made in Scripture and the Church: and I have been compelled to sign my hand to these principles; to the principles of the Church, as embodied in the articles, the liturgy, the homilies, and other formularies that I have expressed my assent to. I find that this formulary, which I have signed and sealed and assented to, teaches me that Popery is a system of apostasy—that it is a system of dangerous error—a system of pernicious, and, let me add, damnable idolatry—(cheers.) I am instructed, that it cannot exist in a country without the ruin of that country. The church, in her formularies, presents to my view the condition of Englishmen, in the time of King John: and she says, “O pray, contemplate the miserable picture! Behold our countrymen bound to the earth—behold them robbed of their reasoning faculties, and reduced to a condition below the beasts. And as the result, look at their country, reduced into a state of depopulation, wretchedness, and despair, that it is almost impossible to describe!” I say, the church positively does this, and it has



charged me to be zealous in resisting, exposing, and holding up to the public gaze, the falsehood, the error, and the apostasy of the system of which I have thus spoken. Very well—she teaches not only the clergy, but her members, that Popery is idolatrous—that if we support, countenance, or in any way aid that system, we shall be committing sin against God, and sin against the welfare and happiness of our fellow-creatures. After the church has thus dealt with me—after she has thus pointed out to me my line of duty—exhibited to me the course in which I should walk, and the labours in which I should engage—What then? Why, then has the government brought about a state of things which punishes me for the fulfilment of the duties that the church proposed. After she has instructed every one of you, that Popery is this apostasy and idolatry, the state comes forward and tells you that you shall stand in the position of friendship towards that system, and shall regard, as brother Christians, the men it has taught you to believe idolators. If you presume to act on the principle thus inculcated, you shall be damaged, discountenanced in every possible way, and discouraged; and not merely does it say this, but it has practically acted on it. Now, Mr. Chairman, the grievance I have described may be so far forth considered as true enough, but it might be thought, perhaps, imaginary—to arise out of a morbid sensibility. But let me tell you, it is connected also with serious and inconvenient results in practice. I hesitate not to say, that although there is not a system of violent persecution carried on, that there is a system of practical persecution carried on in Ireland. I say this, that the man who is understood to be a zealous Protestant, if in humble business, is marked, spotted, noted; he feels that the death's head and cross bones are on his threshold. If he be a labourer, an operative, he perceives that the zeal that animates him in religious matters is never for a moment forgotten. He is felt as a public enemy; he is excluded from the advantages that enable him to sustain his family and to support life, and in a hundred instances, he is practically driven from the bread that is necessary to sustain his existence. Why, sir, I have known individuals in the humble situation of porters, brought into an establishment, in which the majority were Roman Catholics, and I have known these individuals so constantly insulted and affronted by their fellow-workmen, who were Roman Catholics, that the want of bread was preferable to the constant annoyance that was kept up against them. Now, I appeal to any assembly of Protestants, which is composed, in a great degree, of Protestant operatives, whether this is not a true description?—(yes, yes.) What, then, is the fact? That we, Protestants, lie under serious inconveniences, from an attachment to British principles and British government, from our not agreeing with the popular party; and instead of receiving the protection, support, countenance, and strength, that would be derived from the patronage of the government, we are cast off as bigots, we are visited by them as intolerants; so that in fact, our faithfulness to the government, visited by the people with persecution, receives not from the government, encouragement and support, but additional punishment, and additional persecution. Look at the loyal population of Ireland—look at the difficulties created by the circumstances in which they are placed; look at the proportion of government situations held by Protestants; and I may say, “Small by degrees, and beautifully less,” is the proper description of it. Hence, this is our position—there are duties imposed on us by the principles we profess and the establishment to which we belong and the government we serve; and the fulfilment of these duties, and the loyalty to these principles, are visited both by the people and by the government with punishment and discountenance—(hear). Why, Sir, I say, that there is no such thing as liberty in Ireland. There is not a man that has an open mouth—there is scarcely a man that stands up, and dares to say in the face of the public, “Salvation is through grace by faith, not of works, lest any man should boast.” I say, the expression of such a sentiment marks the man as a bigot, and prevents his advance of position in society.—I admire the decorations of our room. They display great taste, and do great credit to these kind ladies who devoted themselves to the preparation of them. Now, mark me, I am acquainted with the conservator of a public garden—he knows me well. I sent him a request, that he would be so kind as to give us a few of the out-cast shrubs of his pleasure-ground to adorn our room—he was in a tremour, and said, “I should be delighted to do so, but the subject is too political”—(hisses). Now, do not blame the man. It is of the college gardens I speak. I trust it may



command Dublin. And we can almost command it as it is—(loud cheers and Kentish fire). What I have said with respect to Dublin holds good with respect to the whole country. Oh, my friends, be of good cheer, you have nothing to apprehend—(cheers). I was down in the north some time ago, in the neighbourhood of my friend Mr. Beers' residence, and I beheld a gathering of northern Protestants, or to use their own name, northern Orangemen—(peals of Kentish fire). I saw them, sir, in their thousands and tens of thousands—I saw every avenue of the town of Lisburn choked up with a mass of stalwarth men—(cheers); and I saw these men congregated around a platform on which stood some of the gentry, and I never saw such energy—I never saw such plain demonstration of indomitable strength and power as was manifested in that gathering; and I may say, a similar characteristic marks every gathering of Protestants—(cheers). There is branded on their brow a spirit of independence—it breathes through their every movement. Why, sir, I was going down towards the railway there, and I was nearly carried away with the flood—it is not like the slow marching system of a body of Connaught peasants. No, the rush of a cataract, the power of an immense cascade, is necessary to realise the impetuosity and vigour that animates our northern brethren; ay, and our brethren in the south, too—(cheers and Kentish fire). Therefore, Protestants, stand out like men—(great cheering). Array yourselves in power—organise yourselves in your truth—place your foot upon the rock of the everlasting Gospel, and trusting to God, and to the truth of your own cause, stand out for your own liberty, irrespective of leaders—(loud cheers). Now, mark—it must be irrespective of leaders. I tell you that I have great respect for leaders, the free consistent nobility of Ireland, such as Lords Roden and Lorton; but with the utmost respect I would tell them, that we have our own interests to protect, and that we will not wait on their bidding—that we will stand up for our own rights—(loud cheers); and furthermore, that in any movement concerning our interests, we will have the substantial and potential voice—(tremendous applause). I have lately seen the announcement of the Protestant Alliance, and every individual connected with it I respect; but what is the nature and character of that Alliance? Why, it is a committee of gentlemen determining that they will move—not coming and consulting us—not saying, you are the parties concerned, and what shall we do?—but taking our interests and the management of our affairs into their own hands. Now, I tell these gentlemen, that they managed our interests before, and where are we now? We are in danger and in jeopardy; and I say farther, that in order to be out of danger and out of jeopardy, we will have nothing short of a cry for Protestant ascendancy—(loud applause). Mark, now—I am glad you receive it with approbation—nothing less than the cry for Protestant ascendancy in Church and State is adequate to the master spirit which is screwed up to the condition of the times—(Kentish fire). Now, my friends, bear with me while I bring before you one or two important and weighty truths. Mark. How does your Queen hold her throne? She holds it in consequence of the banishment of a Popish sovereign, who was banished because Popery was a mischievous and enslaving system of religion. She holds it because the hypothesis was that Popery was dangerous. Now, if Papists may be legislators, and if Maynooth may be endowed, and Popery may be safely taught, James II. was falsely banished—Popery is not dangerous, it is a faith-worthy system, and may be taught; and Papists may be wise men in our legislature. Mark the principle that allows Papists to legislate. As certainly as the opening of a vent in the bottom of a barrel would empty the vessel of water, so surely would that principle upset the throne of the Queen—overthrow the Established Church in England—make England herself Popish, and render all of us slaves—(A voice, "it never will"). Ay, surely it will, though. I say, the principle will, if it be allowed to work—(A voice, "we will not allow it"). I am glad to hear that. That has some sense in it. But when gentlemen come forward and speak language that would imply that we will allow it, and speak soft things in reference to these fundamental truths, they delude themselves; they in fact abandon their cause, and show that we must take the stand demanded by principle ourselves—(cheers and Kentish fire). Our object, then, is to defend ourselves; to further our liberty—the liberty of our country; and, as the title "Reformation Society" indicates, to support the principles of truth, that loves and brings men to the truth. We desire happiness for our countrymen of every kind; but we know that, that happiness is



inconsistent with the profession of principles false and antichristian; therefore we believe that the true path is the propagation through the length and breadth of the island of Protestant principles. Hence we are reminded to whisper these truths into the ear of the Queen; affectionately to hint them to Sir Robert Peel; to send our compliments every week or fortnight, reminding him in what direction common sense lies, and to awake our countrymen in every part of Ireland to pour in incentives to us—(hear). I consider we have done our work at present. It has told in the north. I have received communications from the north that make it manifest they are beginning to be disgusted with half the truth, and looking to have the whole of it brought out, and themselves placed in the position demanded by their interests in the case. They are thirsting for this; they desire for it a gratuitous, free, general circulation; and they are anxious to have it in its power too. I contemplate in the course of time—and I trust that I shall realize it—I contemplate a journey to the northern provinces. I have information from Armagh that they would be glad to hear me there; and I say, as certainly as I see the glorious array that is now before me, in the course of no long time, all Protestant Ireland, as we do now, will demand the carrying out of that principle, or a renunciation of it. Let us have one thing or the other; let us have Popery or Protestantism; but let us not have the nonsense of God and Belial—the linsey-woolsey policy of miserable Conservatism—that is, neither Popery nor Protestantism. Now, my friends, mark what we are coming to. I tell you, as surely as I am addressing you, what we are coming to. We are coming to a time when the whole of the Protestant masses will come forward in their strength, and insist on plain dealing and common sense, which is nothing more nor less than Protestant ascendancy. You will see them all standing up for that. A few prudent leaders will be trying to curb them; but you will find a man of rank and station some way or other at length brought to place himself at their head. You will see the word of command given; and do you know what it is? “Right about face!”—(laughter and cheers). Now that is not the whole of it; but “Right about face!—march!” Observe, we have been going back; we have been retreating; we must change our course, and go forward—(hear). I say, you will see the Protestants coming forward in their might and in their power, and in the uncontrollable majesty of the principles of truth, unmanageable by time-serving compromisers. A man shall be raised up to head them. The Protestants of England, beginning again to drink into the principles of truth and of the Word of God—beginning to recollect that they owe their liberty and principles to Protestantism; three millions of Irish Protestants and twenty-one millions of British Protestants rushing forward in the overwhelming might of their power, and setting the constitution to rights, shall convert Ireland—(cheers). Mark here. Many say, “Why do you demand ascendancy? You had it once, and it did you no good. You tried it, and it failed.” I shall answer: It failed because we mismanaged it. We acted as Papists; and instead of bringing the people to the truth by the power of persuasion, we endeavoured to drive them from falsehood by the Popish principle of persecution. Now we have unlearned our Popish errors—now we understand things better; give us the ascendancy now that we demand, and our business will be to promulgate the truth—to draw over the people by the power of reason; and when that principle is set agoing, then down goes Popery in Ireland—(loud cheers). And now a word with respect to our circumstances. Here we are—where do you think? Actually on the very ground of the old convent of Whitefriars!—(laughter). Observe, it cannot be said we have “killed and also taken possession;” but certainly we have taken possession, and I hope we may keep it. We are on the old ground of the Carmelite Monks—(a voice, “We will have the chapel yet;”) but we have been preceded by a body that we embrace with the right hand of fellowship, and that have left us an example that we should walk in their steps. We stand on the ground on which John Wesley, of pious memory, once stood, flanked and supported by an Episcopalian Minister on his first appearance—(cheers). Yes, and we stand on Whitefriar ground. I may say it has been sprinkled with holy water—rather better quality than they manufacture in Marlborough-street chapel; and who can tell but you may yet hear me holding forth in that chapel?—(laughter). Now, I wish to keep up the name of the old building, that it may be understood that we have taken possession. Mind, we have not *killed* and taken possession—we have got it ceded to us. The ancient Roman Catholics were our fathers—they



you, our long-tried and, we may add, invincible champion, at our head—and, above all, with, as we fondly trust and pray, the blessing of the Lord God of Hosts upon us, are we not justified in hoping—yea, in being fully certain that the principles for which we contend not only will flourish and prevail, but that the Protestants of this generation, if they only prove faithful to their trust, will see their country taking its place among the nations of the earth—no more debased by popish superstition, but eminent for the promotion of the Gospel of truth—no more the sad abode of wretchedness, crime, degradation, and slavery, but the glorious home of a happy, an enlightened, a free, and a united people? For this grand object you have been struggling with the faith of the Christian, the fortitude of the martyr, and the energy of the patriot; and we humbly pray that God may be pleased mercifully to accomplish it, for the regeneration of our country, and the best interests of her children.

"In conclusion—that you may be long spared to labour for us, and with us, and to see continual evidence of the success of our united endeavours, is the sincere and constant prayer of, dear and rev. sir, your faithful servants in the cause of Christ,

"The Members of the Protestant Association and Reformation Society, and other Protestants assembled together at the celebration of the opening of 'Whitefriars' Hall.'

"Signed on their behalf,

"ALEX. JOHNSTON MONTGOMERY, Chairman,

"WM. COMPTON ESQ., Secretary."

T. H. THOMSON, ESQ.—Mr. Chairman and Brother Protestants, I am delighted that I have been selected for the purpose of seconding the eloquent address you have just heard read, to our friend and vice-president, Mr. Gregg. I think the commencement of my acquaintance with him is twenty-five years ago, and ever since I have never seen cause to differ with him in any one sentiment he has ever uttered, nor has he done any thing that would not have graced the highest, the most talented, and the most gifted in the land—(cheers). I had intended, but for the late hour, to say a few words in connexion with the society, which he has been mainly instrumental in promoting and fostering from its very commencement. I intended to have shown the identity of the principles of truth with the principles of freedom; to have proved that by reference to facts which we see around us; to have referred to the different countries of Europe; and then coming back to England, to show, that when she had Protestant truth and carried out ascendancy in her councils, she was the greatest and most prosperous nation the world ever saw, but that from the day the elements of despotism and degradation came into her councils, she has been going down, and ceasing to be the free country that she was, and her people have been degraded and disgraced, and are in want and destitution in comparison to what they were before; and that if these principles are allowed to continue and increase, England will be no better than Austria or Russia—that she will lose her freedom and her greatness. But the hour is so late, I shall only now, and I do so with the greatest pleasure, second the address so eloquently proposed by Mr. Budd, and I am sure it will meet with the cordial concurrence of this meeting—(cheers).

THE REV. T. D. GREGG again rose, amidst loud cheers, and said—I assure you, Mr. Chairman, and beloved brethren, that I am perfectly unable to express the deep sentiments of gratitude that at this moment agitates me. Believe me, you have taken me quite by surprise; for not till a few moments ago, was I aware that such a step as this was in progress. I most unaffectedly say, had I been aware of it sooner, I should have exerted whatever influence I possess to induce a re-consideration of the step; for I do certainly and solemnly declare, before God and you, that I believe myself altogether unworthy of it.—(no, no.) I know, my friends, that my exertions have been mixed up with so much of imperfection, and shortcomings, and unworthiness, that I should certainly have deprecated the compliment that I have received but since you have been so very kind as thus to over-rate my humble services, and to attribute to me the high and honourable motives recorded in that address the labours, which I confess to you, have, in a great degree, sprung from duty to myself, and a sense of my own interests—interests that I consider myself the trustee of for my children;—that you should thus have so kindly complimented me, completely overpowers me, and I shall not attempt to express what I feel. Believe me, when I tell you, that my gratitude cannot be estimated. I feel deeply grateful—I thank you from my heart. The testimony you have thus publicly given, I shall highly prize—the beautiful address I shall transmit to my children, and I trust the expression of your sentiments, which, perhaps, are sentiments which even go beyond the limits of your own body, may encourage those that come after me to walk in the steps calculated to secure for them the approbation of their fellow-countrymen, and the applause such as I have had the privilege of receiving. God knows I have been endeavouring to do my duty to my God; and should I have commended myself to him, and at lest, not be pronounced an



unprofitable servant, it will be the highest reward I can possibly deserve. (The Rev. Gentleman sat down, amidst tumultuous applause.)

WM. COMPTON ESKY Esq., being called upon by Mr. Gregg, proposed the next sentiment—"The Orange Institution."—(great cheering). It is a very proud day for the Orange Institution, and Orangemen, and Orange principles, when such a sentiment is given and received in such an assembly as this. The Orange Institution has heretofore been rather a secret society, but of late years, and particularly in this association, its principles have been openly established, and avowed, and declared; and I believe, by these principles this association has been eminently successful.

The Rev. T. D. GREGG having moved that John Beers, Esq., should take the chair, said—I take the liberty to move the cordial thanks of this meeting to our late respected chairman. We must not forget the obligation we owe to our chairman. When I said, that we would with pride have an operative there, he will understand it intended that we invited him to the presidency, and I hope the noblemen of Ireland will understand the same thing, that if they will not attend, that we would not be disappointed with an operative as chairman. I wish it to be understood, that when we pass the compliment of invitation to them, it is intended as an honour, not to solicit a benefit from them, for Protestants seek for benefit from their united power, from their unquestionable principle, and from the protection of the Most High. When they ask the presidency of an exalted leader, it is to compliment him, and to show that their desire is to see every man in his place. We have a branch of nobility to-night occupying our chair. With such men as our honoured, revered, and beloved chairman in Ireland—if we had many such men, believe me, that the night of Ireland's difficulty would have passed away, and the day of its prosperity be approaching, and soon might we expect the fulness of the risen day. I do, therefore, move most cordially and most affectionately the best thanks of this meeting to our respected chairman, the Rev. A. J. Montgomery. It shall not be seconded for it requires no second. All will second it—(cheers).

The resolution was passed with loud acclamation.

The Rev. A. J. MONTGOMERY—My dear Christian friends, I give you my most hearty thanks, and I beg to state that I feel it the highest honour indeed to be put into the chair of such an association, so much so that I really at first was sorry that it had changed its denomination from an Operative Society. With every aristocratic feeling and prejudice in my mind, I do feel that the aristocracy of the country must be based on the people. I am not one bit afraid of shaking hands with the very lowest one among you—(cheers). I feel, with proper deference to human nature, that I am equal to any operative among you; but I am far from thinking that I am superior to one. I do assure you that I have watched, with intense interest, the proceedings of this association; and I have hardly heard of one sentence uttered in it that I would not approve of from my heart. I do feel that the safety and honour of your country is dependent entirely on the Protestant Association of Ireland; for I do look upon it, that in England they look to you as patterns, and I also look for the hearty co-operation of my countrywomen—(hear). I have often heard it said that I was only one of our vice-president's tail. I felt it an honour to be so—I felt it an honour to join a little number of those who were commonly called sectarian; and I am an honest Church of England man, and as stiff an Episcopalian as any one on the face of the earth—(cheers). I felt that I could not unchurch those on whom the blessing of God had manifestly rested. I felt that my Church was in no danger whatever from any rivalry of any sect under the sun—that we have Scripture on our side, and that though our Establishment partakes of the imperfection of every human institution, that I believe it to be the best under the sun. I am proud, I must say, of filling this chair, though I would be proud to be on the lowest bench in this room under the chairmanship of an operative with his leather apron—(great cheering). I have resisted great influence, I can assure you, in becoming as it were the hanger-on of Mr. Gregg; but I assure you most solemnly, that I have felt it an honour and my duty, and it is the feeling of my heart to say, that "I had rather be a door-keeper in the house of my God than to dwell in the tents of unrighteousness." (The rev. gentleman resumed his seat amidst very great applause.)

The meeting having joined in singing the hymn, "glory, honour, praise, and power" connected with half-an-hour's rest.



TO THE MEMBERS  
OF THE  
DUBLIN PROTESTANT ASSOCIATION AND  
REFORMATION SOCIETY,  
AND THOSE FAVOURABLE THERETO.

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THOMAS R. DUNCKLEY (Reporter) begs to state, that he would publish in a form similar to this, the Weekly Meetings (Wednesday's) of the Society, provided 1,500 Subscribers, at 1d. were enrolled on his List; and arrangements would be made by him, to have their copies served weekly to their addresses in Dublin, or by Post for One Penny extra, throughout the Three Kingdoms.

Each Number would contain Sixteen pages, octavo, and comprise the whole proceedings, *in extenso*, without contraction—revised by the respective speakers, when practicable.

The Publication would be entitled, “The Protestant Association Reporter and Reformation Advocate;” and would be published under the sanction, but independent of, the Society.

Subscribers' names will be received at Whitefriar-Hall, Whitefriar-Street, Dublin. 250 are already enrolled; and when the requisite number at that small price shall be obtained to cover the expense, the Work will proceed, and be continued regularly.

*Dublin, 22d January, 1846.*

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